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LOCAL MEETINGS

TEXAS BRANCH

The Texas Folk-Lore Society was organized at Dallas, Tex., December 29, 1909, with a membership of sixty-six. The Constitution provided for four kinds of members,—annual members, or those who pay an initiation fee of fifty cents and annual dues of twenty-five cents; annual members with Journal privileges, or those who pay, through the Texas Folk-Lore Society, three dollars as the annual subscription price of the Journal of American Folk-Lore, thereby becoming members of the Texas Folk-Lore Society and of the American Folk-Lore Society without the payment of any additional fee; life members, or those who shall at any one time pay five dollars into the treasury of the society; patrons, or those who shall at any one time donate twenty-five dollars to the furtherance of the work of the Society. In January, 1910, the membership had increased to ninety. The following officers were elected by the Society: *President*, Dr. L. W. Payne, Jr., University of Texas, Austin, Tex.; *Vice-Presidents*, Judd Mortimer Lewis (of "The Houston Post," Houston), Edward Rotan (Waco), Mrs. Lillie T. Shaver (Southwestern Normal), San Marcos; *Secretary*, John A. Lomax, University of Texas, Austin, Tex.; *Treasurer*, Miss Ethel Hibbs, Rosenberg Library, Galveston; *Councillors*, Theo. G. Lemmon (Dallas), Mrs. Joseph B. Dibrell (Seguin), Mrs. C. C. Garrett (Brenham). The first annual meeting of the Society was held at the University of Texas on April 8, 1911, and the following papers were read: Dr. L. W. Payne, Jr., "Preliminary Survey of Folk-Lore Interests in Texas;" Dr. Reginald H. Griffith, "Method of Study in Folk-Lore;" Mrs. Lillie T. Shaver, "Indian Customs;" Mr. Theo. G. Lemmon, "Some Little-Known Myths of the Moqui Pueblos;" Dr. Herbert E. Bolton of Stanford University, "Religious Beliefs and Customs of the Hasinai Indians;" Dr. Robert Adger Law, "The Pronunciation of Some Huguenot Proper Names in South Carolina;" Mrs. John A. Lomax, "The Ballad of the Boll Weevil;" Dr. Sylvester Primer, "German Folk-Lore in Texas;" Miss Adina de Zavala of San Antonio, "A Ballad of the Missionary Period;" Dr. Bliss Perry of Harvard University, "The American Short Story."

MISSOURI AND ILLINOIS BRANCHES

The fifth annual meeting of the Missouri Folk-Lore Society and the third annual meeting of the Illinois Folk-Lore Society were held at a joint annual meeting in the rooms of the Missouri Historical Society, St. Louis, on December 28 and 29, 1910. The executive Boards of the two Societies held their meetings on Tuesday, December 27, at 2 P.M. Following is a programme of the meeting: Professor H. M. Belden, Columbia, Mo., "The Relation of Balladry to Folk-Lore;" Dr. H. S. V. Jones, University of Illinois, "A Proverb in Hamlet;" Mrs. Walter B. Ver Steeg, St. Louis, "Negro Superstitions;" Professor W. Roy Mackenzie, Washington University, "Ballad-Collecting in Nova Scotia;" Miscellaneous notes and reports from absent members; Miss Mary Douglas, St. Louis Public Library, "Old Tales and Modern Adaptations;" Dr. Arthur E. Bostwick, St. Louis Public Library, "The Scientific Status of Folk-Lore;" Professor Julius

Goebel, University of Illinois, "De Verbo Magnifico;" Professor George T. Flom, University of Illinois, "The Phonology of the Language of the Maskwaki Indians;" Dr. J. Walter Rankin, University of Missouri, "The Origin of the Kalevala Runes" (read by title).

NEW YORK BRANCH

Meetings of the New York Branch of the American Folk-Lore Society were held as follows. Nov. 17, 1910, the Branch met in Earl Hall, Columbia University, and Mr. A. A. Goldenweiser read a paper on "Lévy Bruhl's 'Les fonctions mentales des Sociétés Inférieures.'" Professor Boas, Dr. Lowie, and the speaker conducted the discussion.—Feb. 16, 1911, the officers of the Society met and elected officers for the year 1911–12, as follows: *President*, Professor Joseph Jacobs; *Vice-President*, Dr. Robert H. Lowie; *Secretary*, Dr. A. A. Goldenweiser; *Treasurer*, Mr. Stansbury Hagar. The lecture of the evening, on "Two Sources of the Beast Epic," was given by Miss Louise Haessler. A discussion by Messrs. Lowie, Goldenweiser, and Hagar followed.—April 13 Professor Boas reported on the "Significance of Childhood Associations" as revealed by the work of Mr. Sigismund Freud. An animated discussion followed, in which Messrs. Osborn, Halpern, Fishberg, Goldenweiser, and the speaker participated.

BOOK REVIEWS

L'EGLISE ET LA SORCELLERIE, PRÉCIS HISTORIQUE, SUIVI DES DOCUMENTS OFFICIELS, DES TEXTES PRINCIPAUX ET D'UN PROCÈS INÉDIT. Par J. FRANÇAIS. Paris, Librairie Critique (Émile Nourry), 1910.

The author of this compact and interesting volume announces his bias very frankly in his preface: "The history of sorcery appears as one of the most significant episodes of the anti-scientific contest undertaken by the Church." It is a tiresome thing that the subject of witchcraft cannot now and then be treated without passion and without *tendenz*. Every competent student of folk-lore knows that the burden of responsibility for witch-prosecution rests upon the *human race*, not upon any nation, or church, or sect, or group of law-givers. Yet this self-evident truth (which can be demonstrated a thousand-fold whenever there is call for proof) has hardly made its way beyond the circle of anthropologists.

However, the book before us, though more or less one-sided, is not so bigoted as we might expect, and it gives a good deal of information in a convenient form. It is "documented" throughout, so that the reader has himself to blame if he rests content with the author's sole authority. The sources of information are mostly obvious and well known, but there is here and there a new reference. Mr. Français, in word, is not profoundly learned in demonological lore, but he is a skilful *vulgarisateur*.

Naturally, the author is most at home in France; the rest of the world is rather scantily treated. The chapter on Scotland, England, and America is a poor makeshift of ten pages. James VI of Scotland is called "le défenseur de la vraie foi," although the title *Fidei Defensor* did not belong to him until he became King of England. His "theology" is held chiefly ac-